X 746 [805] **Twentieth Chapter, which telleth of the feast and blood sacrifices which they made on the first day [and] month, which was named, and which they called, Atl cahualo or Quauitl eua.**[1]

Quauitl eua: This day came, and when it was this [month], a feast was then celebrated for the Tlaloca.

[202] Everywhere on mountain tops, blood sacrifices[2] were made and sacrificial banners were hung. Blood sacrifices were made at Tepetzinco, or there in the very gulf of the lake at a place called Pantitlan.

[799] At this place they left consecrated papers[3] and set up long poles called *cuexmantli*, by means of which would come to pass greenness, sprouting, and growth.

[777 927] And there they took children, known as "human banners"[4]—those who had two cowlicks of hair and whose day signs were favorable. They were sought everywhere, and bought. It was said: "These are precious blood-offerings. [The rain gods] receive them with rejoicing; they wish for them; they are thus satisfied and given contentment." With them, the rains were sought; rain was asked.

And everywhere, in the houses, in each home, in each of the quarters where the young warriors were trained, and in each tribal temple, everywhere they erected the slender green poles; on them, they placed [202 314 294] white paper flags dotted with large and small drops of liquid rubber.[5]

Jnic 20. capitulo, ytechpa tlatoa yn ilhuitl, yoan in nextlaoaliztli: in quichioaia, yn ipan vel ic cemilhuitl metztli; in quitocaiotiaia, in quitoaia atl cacalo anoço quauitl eoa.

Quauitl eoa, ynin ilhuitl quiçaia: auh yn iquac y, vncan ilhujquixtililoia in tlaloque:

nextlaoaloia, in noujan tepeticpac, yoã neteteuhtiloia, onnextlaoaloia, in tepetzinco, anoço vmpa in vel aytic, ytocaiocan pantitla:

vmpa concaoaia in teteujtl, yoan vmpa conquetzaia quauitl, moteneoa cuenmantli, viujtlatztic, çan itech ieetiuh yn icelica, yn itzmolinca, yzcallo.

Yoan vmpa quimoncaoaia pipiltzitzinti, in moteneoaia tlacateteuhti: ichoãtin in vntecuezcomeque, in qualli intonal: noujan temoloia, patiiotiloia: mitoaia, ca ichoantin vellaçonextlaoalti, vel quinpaccacelia quinnequj, ic vellamati, ic vellamachtilo, ynjc in ca quijauhtlatlanjoa, quiiauhtlatlano.

Auh yn novian calpan, in techachan: yoan in tetelpuchcalco, in cacalpulco, noujian qujquetzaia, matlaquauhpitzaoac, tzonioquaujtl, itech qujtlatlaliaia amateteujtl, vltica tlaulchipinilli, tlavlchachapatztli.

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1. Sahagún, in the corresponding Spanish text, observes that Quauitleua is the term used by the Mexicans. Cf. Manuel Orozco y Berra: *Historia antigua y de la conquista de México* (México: Tipografía de Gonzalo A. Esteva, 1880), Vol. II, p. 36: "Xilomanaliztli,—Adacahuaico,—Cuahuitleua,—Cihuatlcual. *Xilomanaliztli, oferada de ramas y flores; nombre dado por los de Tlaxcalla. Cuahuitleua, quemazon de los arboles: nombre perteneciente á lugares fuera de México. Atlcahualco ó Atlacahualco, nombre admitido por los mexicanos; segun el P. Leon, detencion de las aguas, y es la conservacion de todas que mas nos satisface. Cihuatlcual, fiesta de la muger. El simbolo religioso es la imágen de Tlaloc y un arbol reverdeciendo, con el agua entre las raices.*" Cf. also Francisco J. Clavijero: *Historia antigua de México* (México: Editorial Porrua, S. A., 1945), Vol. II, pp. 401-2: ". . . *el primer mes, cuyo nombre Acahualco o Atlacahualco, significa la cesacion del agua, pues en el mes de marzo cesan las lluvias del invierno en las partes septentrionales, en donde tuvo origen el calendario mexicano o nahoa. Lo llamaban tambien Quauhitleoa, lo que significa la regeneracion de los arboles, que se secaban en este tiempo en los paises frios. Los mexicanos llamaban a este mes Xilomanaliztli, esto es, ofrenda de las semillas de maiz, porque en él ofrecian a sus dioses las del año corrido, para ayudar la siembra que por este tiempo comenzaban a hacer en los lugares altos.*"

Angel María Garibay K. in "Relación breve de las fiestas de los dioses, Fray Bernardino de Sahagún" (*Tlalocan*, Vol. II), p. 291, translates *cuahuitl eloa* as *palo se abre*. Eduard Seler, in *Einige Kapitel aus dem Geschichtswerk des Fray Bernardino de Sahagun aus dem Aztekischen uebersetzt und uebersetzt* (Cuauhtle Seler-Sachs, Walter Lehmann, Walter Krickeberg, eds.; Stuttgart: Strecker und Schroeder, 1927), Vol. I, p. 55, translates the name as *die Baeume erbeben sich* (*trees tech anf dem Weg*).

2. *Nextlaoaloia*. Seler rather consistently renders forms of this word in terms of payment of a debt rather than of a sacrifice. Cf. *intlaoa* in Alonso de Molina: *Vocabulario de la lengua mexicana* (Jules Platzmann, ed.; Leipzig: B. G. Teubner, 1880), and in Rémi Siméon: *Dictionnaire de la langue nahuatl ou mexicaine* (Paris: Imprimerie Nationale, 1885). In *Collected Works* (Cambridge, Mass.: Carnegie Institution of Washington, 1939), Vol. II, Pt. 4, p. 13, Seler says: "The child ascribes to the rain god were called *nextlaoalli* 'the debt paid.'"

3. Garibay (*op. cit.*, p. 292) translates *tenuzti* as *tiras papeles*.

4. In *loc. cit.*, Garibay renders *tlacateteuhtin* as *tiras humanas* and makes it clear (Nahuatl sentence No. 4) that the term refers to the children who died. Seler (*Einige Kapitel*, p. 55) refers to them as *Menschen-Opferstreifen* (*Opferpapiere an Menschengestalt*). They may actually have been paper streamers superimposed by a representation of a human head, and have symbolized the children who died. See illustration (Seler: *op. cit.*, p. 60) from the Bibliotheque del Palacio MS.

5. Juo Diaz I. Sahagún, in the corresponding Spanish text, refers to "*unos papeles, llenos de gotas de olli a los quales papeles llamauan amatenuiti.*" *Tlaulchachapatztli*, cf. *ulcachapani*, in Molina (*op. cit.*).

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in his discourse, that he might talk graciously, converse well, and greet people agreeably on the road, if he met anyone.

For he was much honored when he appeared as the impersonator; because he was the likeness of Titlacauan; he was acknowledged as our lord, treated like a lord; one begged favors, with sighs; before him the common people bowed in reverence and kissed the earth.

●[827] And if they noted that his body became even a little fat, they made him drink brine, so that he became thin; the salt water thinned him, so that he became lean; he became hard; his flesh became firm.

And for one year he [thus] lived; at [the feast of] Toxcatl, he appeared [before the people]. And when the man died who had been impersonator for one year, he who had led the way, he who had cast [the spear] for one year, who had given commands for one year, forthwith was one chosen to be set in his place, from all whom the temple guardians had saved and cared for at the time that [the captives] appeared [before them].

Thereupon he began his office; he went about playing his flute. By day and by night he followed whatever way he wished.

[302 567] His eight young men went following him. Four [of them] had fasted for a year; their hair was shorn like [the hair of] slaves, cut and clipped, not smooth like a gourd, nor cut [too] short, not [made like] growing whiskers on the head.

And four warriors, who instructed youths in the art of war, [were] similarly shorn. Their hairdress lay upright on their foreheads.

Then Moctezuma adorned [the impersonator] well and arrayed him in varied garb; he provided him [his appropriate indumentary]. He ornamented him, he adorned him in great pomp with all costly articles, which he caused to be placed upon him; for verily he took him to be his beloved god. His face was anointed with black; it was said: "He fasteth [302] with blackened face." A thick layer of black was smeared on his cheeks. White feathers were placed upon his head—the soft down of eagles. They placed it on his hair, which fell to his loins.

[301] And when he was attired, he went about with sweet-smelling flowers[7] upon his head. a crown of flowers. And these same were hung over both shoul-

ynic vel mjmatiz, ica itlatol, vellatoz, vel tetlapaloz in vtlica, intla aca qujnamiquiz:

ipampa ca cenca mauiztililoia yn iquac oixnez, in ie teixiptla: ynic ixiptlati Titlacaoan, ca totecujo ipan machoia, netecuiotilo, tlatlauhtilo, yca tlciciooa, ixpan nepechteco, ixpan ontlalqua in macoaltzintli.

Auh intla ie qujtta, in ie achi tomaoa ynacaio, iztaiotl qujltequjtiaia, ic qujquaoatzaia, quiztaioquaoatza, ynic pipinja, tepitzauj, tlalichauj yn jnacaio.

Auh cexiujtl in nemja ipan toxcatl, yn ixnecia: auh iquac miquj ce tlacatl yn oteixiptlatic ce xiujtl, in ce xiujtl, ooallaoclatocti, in ce xiujtl oqujtlaz, in ce xiujtl ooallaujcac: ça çan ic mopatlatiuja yn ixquetzalcia, yn ixquichtin quinpiaia, in qujnnemjtiaia cacalpisque, yn iquac oixnez:

njman ic compeoaltia, yn itequjuh, in tlapitztinemj: cemilhujtl, yoan ceniooal: çan connequja in campa ieh vtli quitocaz:

quitocatinemj yn iachoan chicueintin: navin mocexiuhçauhque, moquatexoloxima, moquateçonoa, motlatetecilhuja, amo maiochiquj, amo maioichiquj, amo moquaoconaloa, amo moquatetzicoa

Auh no naujntin, teachcaoan, tetiachcaoan, çan ie yujn moxima yn iuhca innexin, motlaeoatimanjlia, yn jmjxquac.

Jquac vel qujccncaoa, qujccencaoa in Motecuçuma, qujtlamamaca, qujchichioa, qujiciecquetza: muchi tlaçotlanquj, yn jtech qujtlalilia: ipampa canel ic ytlaçoteouh ipan qujmati, moçaoa, ic mjtoa motlilçaoa, mixtlilpopotztinenca, moquapotonjaia, quauhtlachcaiotica: çan q'ujaqujliaia yn itzon, ycujtlacaxiuhian vetzia.

Auh yn omocencauh inqujxochitl in icpac contecatinemj, icpac xochiuh: yoan çan ie no ieh in necoc-

7. *Bravoria Anomia Hernday*, according to Seler (*Einige Kapitel*, p. 97, n. 1, and *Collected Works*, Vol. II, Pt. 4, p. 68). In the former he quotes from Hernández that the flower resembled popped corn.

And for drinking wine [they used] very small drinking vessels. And all gave wine to drink to the small children.

Hence was named [the occasion] "The children all drink wine."

And at sundown this all ceased and all went to their homes. And when they had departed to their homes, once again there was dancing in their courtyards. And the kin [of those who celebrated] drank wine—the revered old men and old women.

Here ended Izcalli.

And for this reason was [the feast] named Izcalli (The Growing): at this time they lifted by the neck all the small children. It was said that thus they grasped them for growth; they grasped them for growth that they might quickly mature.

Enough. Here ended and concluded Izcalli.

Auh injc quja injc tlaoanaia, in tlaoancaxitl, çan tepitoa, çã tetepitoa: auh mochintin quintlaoantiaia in pipiltotonti:
ie injc moteneoa, pillaoano.

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Auh ie teutlac in necacaoaloia, viviloa in techachan: auh in onviviloac techachan, ie no ceppa mjtotia in jmjtoalco, mochintin tlatlaoana in tehoanjolque, in veuentzitzin, in jlamatzitzin.

Oncan tlamj in Jzcalli.

Auh injc moteneoa Jzcalli: vncã quinquechanaia in jxquichtin pipiltotonti: quilmach, ic quimixcalloana: quimjxcalana, injc iciuhca quauhtiazque.

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[827]

Ie ixquich njcan tzonquiça, njcan tlamj in jlhujtl Jzcalli.

when he had been living in the likeness of another, had walked with head high, had lived as a captive, had been drunk, and had gone in high esteem.

And for this reason was [the month] named "Izcalli hath ended": all the small children, all of them they took up and lifted by the neck. For it was said, they [thus] grasped them that they might grow; thus they would speedily grow tall; they would wax great and strong.

And they divided the heart of the *maguey* plants; they broke, peeled, and opened it. And they cleaned the cactus and pruned its branches, because thus it would quickly be given new life and growth.

And at this [feast of] Izcalli, there also came to pass, every four years, the bringing out of the children and the drinking of wine by the children. And then the chiefs danced a lordly dance, along with their courtiers. And they put on their wigs of hair; in truth they were head pieces made of long hair and covered with green stone. [The hair] fell, verily, to the chiefs' waists.

And for this reason one said that the children were brought forth: the fathers and mothers of all the small children first sought out those who would bring them to the priests' dwelling, a place named Tezcacoac—a woman and a man whom they invited. It was said that they were to be uncles and aunts [of the children]; they became uncles and aunts [for them].

And not their kin did they take; they secured only their friends, whom they chose and to whom they gave gifts. They laid out capes and breech clouts for us men. Likewise, for a woman they laid out her skirt and shirt.

At midnight they took [the children] to the priests' dwelling. There they pierced and drilled their ears. [And the children] cried out [as] the pointed bone pierced their ears. They drew through a thread of unspun cotton, and bound it to them, as the little ones cried out and squirmed, and shed tears. And they pasted upon their heads yellow macaw feathers and soft down.

And the women who became aunts were pasted with red feathers, but only upon the legs and arms, and they covered themselves with their paper flowers, which were called their noble flowers.

When they had pierced [the children's] ears, then they took them to their homes. Here they sat attending them; they sat in vigil, awake, [thus] remaining

oaquetztinẽca otlamattinenca, omjvintitinẽca omovelitztinenca.

Auh injc mjtoa Jzcalli, tlami yn ixquichtiñ pipiltotonti, muchintin qujnquechaana, qujmacopiloa: ic mjtoa qujmizcalloana, qujmizcalaana, ynic iẽuhca quaquauhtiezque, manazque, mocapaozque:

yoā in metl qujiollotzaiana, qujiollotlapana, qujiollotoma: auh yn nopalli quitlaiectilia, qujmatepeoa, ipampa ynic iciuhca manaz, moccaltiz, mocapaoaz.

Auh yn ipan y, Izcalli, no vncan muchioaia, ynic nauhxiuhtica nepilquiztiloia, pillaoanoia: yoan vncan motecujtotiaia in tlatoque, yoan yn inpillnoan: yoan contlaliaia yntzonpilinal, centlamantli, tzoncalli catca, viiac in tzontli ic tlachioalli, quichachalchiuhiotiaia, vel incujtlacaxiuhiā vetzia in tlatoque.

Auh ynic mjtoa nepilquiztilo, yn jxquichtin pipiltotonti, yn jntahoan, yn jnnahoan, achtopa qujntemoliaia, in qujnvicazque calmecac, itocaiocan tezcacoac ce cioatl, ce oquichtli in qujnotzaia, mjtoa: qujntlatia qujmavitia, tetlati, teaviti:

auh amo inoaniolque in qujmanaia, çan incoapan intlaanaia, in tlapẽpenaia, qujntlauhtiaia: tilmatli, maxtlatl, contlaliliaia in toquichtin: no ivi in cioatl, icue, ivipil contlalilia

ioalnepantla in qujnvicaia calmecac, vmpa qujnnacazxapotla, qujnnacazcoionja pipitzcatiuh in omjtl injc qujcoionja innacaz, potonquj icpatl in vmpa conquiztia, vncā qujmonjlpilia iuhqujn tlatzatziztleoa, tlatzatzatzi, tlachoquiztleoa in pipiltzintinti, yoan tocivitica tlachcaiotica qujnpotonjaia in jmjcpaq:

auh in teaviti cioa, çanjo imjcxic, yoā inmac in mopotonjaia tlapalivitica, yoan imamaxochiuh contecativia: mjtoa, intecuxochiuh.

In jquac oquimõnacaxxapotlaque, njmā ic qujnoalhujujca in inchachan, vncan qujchieltitoque ixtoçotoque, toçotoque tlatlatviltitoque, qujchixtoque in

aged men danced [together, as] during the feast of Tlaloc.

The Moistening of Chalk.

Thus was done the moistening of chalk: when they quickly snatched the chalk, then he who moistened the chalk ran. Thus he appeared running fast, and a number followed him. They went stoning him, and any who did not hasten fell quickly under the stones.

The Lifting [of Children], that They Might Grow.

Thus was done the lifting of children that they might grow: Also upon a certain day they lifted up all the small children [by the head] that they might grow. Along the roads and on all the ground lay the *nopal* [cacti], or *magney* plants; thus, it was said, these thus would swiftly grow.

mjtotiaia in cihoa novian yoan oquichtin iquac inilhuiuh tlaloc.

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Tiçapalolitli.

Jnjc muchivaia tiçapalolitli: in iquac concuitiquiça in tiçatl njman ic motlaloa in tiçapaloa injc necia in cenca tlacça yoan cequintin qujtocaia, qujtepuchotivia auh in aquin amo tlacçaia iciuhca tetica vetzia.

Teixcalaualiztli.

Jnjc muchivaia teixcalaualiztli no ipan in tlein tonalli muchintin in pipiltotonti qujmixcalaualaia vtlica yoã in iuquich tlalticpac onoc in nopalli, anoço metl, ic mjtoaia inic hiciuhca mouicaltiz. [827]

Ninth Chapter, in which is related the omen which they regarded as a portent when an animal of strong stench, called a skunk,[1] now entered one's house or else sprayed and loosed an odor,

Ic chiuuuuj capitulo, vncan mjtoa: in tetzaujd in quimotetzaujaia, in jquac centetl jolquj, in ezeca hijac, in jtoca Epatl: in jquac ie oncalaqui ichan, auh anoço in jquac mouixa: mjexi. 787K 825

Likewise all regarded as an omen the skunk when it entered someone's house or there bore its young. They said: "Now the householder will die"; because, so they said, its abode, its dwelling place, was by no means among houses, in one's home. Maize fields, meadows, maguey and cactus fields [were] its dwelling places and abodes.

No ioan in epatl, netetzaujlcia: in jquac aca ichan calaquj, anoço vncan mopilhoatia: quitoa, ie mjquix in chane: ipampa inh quitovaia, ca amo inentla, amo inemja in calla, in techan: ca milpan, çacatla, memetla, nonopalla, in jnemjia, in jquiçaia.

Also, they supposed that it was the likeness of the demon Tezcatlipoca. And when it loosed an odor, when it loosed a foul odor at one, they said: "Tezcatlipoca breaketh wind."

No ipan quimatia, ca ixiptla in tlacatecuhtol, tezcatlipuca: auh in jquac mjexi, in teiexi, quitoaia: omjex in tezcatlipoca. [176]

And if someone tried to capture or chase it, thus it mocked and gibed him: it raised and lifted high its tail, and then, if it drew quite near one, it forthwith loosed its stench at him. Like one sprinkling, its spray appeared and was seen; like a rainbow it arose. And it penetrated one; its evil stench entered into one. With difficulty did it abandon him. So one's cape dropped—was cast aside, thrown away. [Its stench] was spread all over the area; it extended all over the region. It reached everywhere, and spread on people. So did its stink-sicken one and molest one's nose.

Auh intla aca canaznequj, in ace quitoca: çan ic quiquelloa, ic ica mocaiaoa: cenca quiquetza, cacoquetza in jcujtlapil: auh quinjquac, intla ie uel iiech onaci: njman ic qujualiexi, iuhqujn aca tlaalpichia, vel neci, vel itto, in jiel: iuhqujn aiauhcoçamalotl, ie moquetza: auh vel temaoa, tetechaquj in ijel, aiaxcan tecaoa: ic vetzi, ic tlazo, ic tlaçalo in tetilma: vel centlalli momana, centlalli manj: nouijan aci, tepan moteca, injc yiac, injc tetlaehti: teiacanxolocho.

And they said that when it arrived, when it was smelled, one should not spit. It was believed that if one spat, his hair would whiten; it would flare brightly. Hence they severely warned the children not to spit. When its stench was smelled, they only covered their mouths.

Auh quitoà, in jquac in eco, mjnecuj, auel onchicha: quilmach intla aca onchichax, quezzaliuja, comonjx: ic cenca quintlacaoaltia, in tepilhoã: injc amo onchichaxque: in jquac ineco yel: çan onmotempachoa. [827]

1. Sahag., op. cit., Vol. IV, p. 20.

[p. 172 is blank]

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At once they fled; nevermore would they come to harm one when they had seen the obsidian knife resting in the water.

Ic njman cholloa, aiocmo ceppa tepolotiui: in jquac oquittaque itztli, atlan onoc.

Twenty-eighth Chapter, which telleth of the gnawed leavings of a mouse.

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Injc centpoalli on chicuei capitulo, ytechpa tlatoa in quimjchin ytentlacaoal.

Whatsoever a mouse had gnawed none might eat. It was said that he who ate what a mouse had left would be falsely accused. For it was said that the mouse came to steal it; he came to eat it in stealth. Wherefore no one might eat gnawed leavings of a mouse. Likewise it was said of it that he who ate the gnawed leavings of a mouse would be accused falsely of some sort of story or of that which might be missing.[20]

In quimjchin in çaço tlein quiqua: aiac vel quiqualiaia, quilmach in aquin quiqualia yn q'caoa quimjchin, itech tlatlamjz, ca mjtoa: oquichtequjco in quimjchin, oquichtacaqua. Ipampa y, in aiac vel quiqualiaia in itentlacaoal quimjchin. No yuh ipan mjtoa: in aquin quiqua itentlacaoal quimjchin, itech tlatlamjz, in çaço tlein tlatolli, anoço in tlein poliviz.

Twenty-ninth Chapter, which telleth of nails.

826
776

Injc centpoalli on chicunavi capitulo, ytechpa tlatoa in jztirl.

It was said that, when nails were pared, they cast them into the water. It was thought that this was because the water dog[21] would make good [nails] grow out — not broken; they would be sound. For when it drew someone into the water, [the water-dog] tore away his nails and eyes.

Quilmach in touti, in jquac motetequja, atlan contepeoaia, quilmach ipampa: in ichoatl avitztoti, qualli quiqualtiz: amo papatzaoaz, qualli yez. Ipampa: in jquac aquin quilaquiaia, quiquiztiliaia in jztli, ioan itelolo.

Thirtieth Chapter, which telleth of morning.

827

Injc centpoalli ommatlactli capitulo, ytechpa tlatoa in acucholiztli.

When someone sneezed, they said, in times past: "Someone speaketh of me; someone saith well of me." Or they said: "Someone speaketh ill of me." Or they said: "Some people discuss me." It was thought that they made it evident, and knew, when they sneezed, that someone far away mentioned them.

In jquac aca acuchoa, quitoaia in ie vecauh: aquin nechitoa, aquin nechtenecoa: azoce quitoaia: aquin nechcácoitoa, anoçe quitoa: aquique in noca mononcoa. Quil ichoatl quinencaioiaia, ichoatl ic quimatia: in jquac acuchoa, in aca canapa veca quintenecoa.

Thirty-first Chapter, which telleth of small children.

853

Injc centpoalli ommatlactli oce capitulo, ytechpa tlatoa in pipiltzintli.

When small children still lay in the cradle and something was eaten or drunk,[22] first they placed it upon [their] foreheads.[23] It was said that in this way [the child] would not hiccough or be afflicted by what he ate or drank.

In ichoantin in pipiltzintli: in jquac yn oc coçolco onoque: in jquac tlaquilo, anoço itla mjx, achto ijquac contlalilia, quilmach ic amo tzitzicunoz, amo motolinjx in tlein moqua, anoço mj.

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20. Corresponding Spanish text: "de leuea, o de robalorio, o de otra cosa."

21. Ahuitzotl. Sahag., in Collected Works, Vol. IV, I. 11, refers to it as a mystical water animal or spirit: "which drew men down into the water and ate off the nails and hair of intoxicated men" (citing Sahagún, MS. esp. 6, § 2, and V, App., esp. 29). Seler, op. cit., Vol. I, p. 66 (abridged), calls it monster o perro del agua (Lewis Spinden).

22. Corresponding Spanish text: "quando comjan, o bevian en pequeñas de algun agua."

23. Ibid.: "en la frente."